

14/Basic principles of fine arts

In the above thought, it has been clarified that the art which provides ultimate happiness is the true and best art and only such art is beneficial. The enjoyment of art leads to qualitative development of human consciousness. Art changes the very nature of humanity. It creates a new image of man. That is why the place of art in education has been considered essential and art is taught from childhood itself. Therefore, art has a very important place in human life and it is definitely beneficial for human life. Dr. Kumar Vimal says that 'I firmly believe that only art can bring cultural golden dawn in the modern age and can improve the deteriorated 'spiritual health' of the modern age, because art has a natural auspicious power.'

Plato has said that- 'Arts make man educated and cultured. According to Socrates- Arts should be seen as a science of charity. It nourishes and enhances human actions and thoughts. These lead to modification of emotions, depth of thinking and character building, development of strong faith and imagination. Thus arts provide perfection to man. These prevent destructive activities from emerging in the world and protect the world. Art provides utility to human life. Hence its development will not stop in future also. Even in this developed era of civilization, man cannot survive without art, even if there is a difference in its medium and types.

Therefore, the importance of fine arts is so enormous that even in the absence of their proper meaning, their significance does not diminish.

In conclusion it can be said that-

Fine arts work towards mental development, intellectual development, spiritual development, personality development, emotional development, cultural and moral development of man. It develops imagination, memory, observation power, independent thinking, comparative tendency, self-expression and self-determination ability. Hence, fine arts are extremely important and extremely beneficial for man.

(12) Today, in fine arts, art values similar to 'utility' are being used more or less. If the same art is useful in a geographical area, then it may be considered fine art in another country.

Thus, although the significance of fine arts is relatively more related to beauty and they provide peace and happiness to human life. They prevent destructive activities from erupting in the world and protect the world. However, art also provides utility to human life. Therefore, its development will not stop in the future. Even in this developed era of civilization, man cannot survive without art, even if there is a difference in its 'medium' and types. In conclusion, it can be said that fine arts work in the direction of mental development, intellectual development, spiritual development, personality development, emotional development, cultural and moral development of man. It develops imagination, memory, observation power, independent thinking, comparative tendency, self-expression and ability of self-determination. Therefore, fine arts are very important and very beneficial for man.

★ Differences and similarities between fine arts and useful arts

Inequalities:-

fine arts	useful arts
<ul style="list-style-type: none"> Fine arts are related to human cultural development, aesthetic expression of emotions and supernatural life. 	<p>Useful arts are related to the gradual development of civilization and worldly life.</p>
<p>2. Fine arts fulfill our mental needs.</p>	<p>Useful arts fulfill the physical needs of our daily life. Useful arts fulfill the deficiencies of man's physical life.</p>
<p>3. Fine arts fill human life with spiritual joy and happiness.</p>	
<p>4. Fine arts bring a human being to a state which can be called the state of ultimate truth or bliss.</p>	<p>The practice of useful arts is entirely commercial and is related only to the material world.</p>

8/ Basic principles of fine arts

On the basis of 'psychology' three distinctions can be accepted as follows-

- (1) Decorative art
- (2) Imitative art
- (3) Expressive art

'Bharat Muni' has classified the arts in 'Natyashastra' as 'main' and 'secondary'. He believes that other arts are secondary in relation to dramatic art, because other arts are properly included in dramatic art.

Even after the above mentioned classifications, arts are broadly divided into two parts- fine and useful

Nature and Scope of Fine Arts

In ancient Indian beliefs, the word 'Shilp' was mostly used for art and Shilpi for artist. The word Art in ancient Greek and Roman language was also used only for crafts. In the 18th century, aestheticians divided 'Shilp' and 'Kala' into 'Useful' and 'Fine Arts' and by the 19th century, the 'sense of beauty' hidden in the word 'Kala' became so strong that even after removing its old adjective 'Fine', it started to convey its desired meaning completely and in common usage, only the word 'Kala' started being used for 'Fine Arts'.

Nature of Fine-Arts

- (1) Fine arts are concerned with man's cultural development, aesthetic expression of emotions and transcendental life.
- (2) Fine arts satisfy our mental needs.
- (3) Fine arts fill human life with spiritual joy and happiness.
- (4) Fine arts bring man to a state which may be called ultimate truth or bliss.
- (5) Fine arts are the treasure of joy and the carrier of transcendental beauty, which enhances the transcendental life.
- (6) The fine arts create forms through the cooperation of imagination. Creation is the essence of these arts.

meaning of art

(Meaning of Art)

To get a complete introduction to art, we have to understand the evolution of the meaning of the word 'art'. We can understand this evolution through its western synonym 'art' which is derived from the Latin word 'ars' and its Greek version is 'texven'. The ancient meaning of this word is 'craft' or 'special skill'. Such as goldsmithery, handicraft etc. In ancient Indian beliefs also, the word 'shilp' was used more for art and 'shilpi' for

There was no such division in ancient times. The word 'art' in ancient Greek and Roman language was also used only for crafts. The beauty and dignity of the word 'art' was not included in it separately. In the 18th century, aestheticians divided 'craft' and 'art' into 'useful' and 'fine arts' and by the 19th century, the sense of beauty hidden in the word 'art' became so strong that even after removing its old adjective 'fine', it started to fully convey its desired meaning and in common usage, only the word 'art' started being used for 'fine arts'.

There was a spiritual approach towards art in ancient Indian literature. According to Acharya Hazari Prasad Dwivedi, in ancient Indian literature, art has been called 'Mahamaya's Chinmay-Vilas'. He has considered art to be related to Mahashiv's Adi Shakti. It is known from 'Lalita Stavaraj' that whenever Shiva feels the purpose of Leela, then Mahamaya in the form of Mahashakti creates the world. Therefore, Mahamaya has been called 'Lalita' due to being Shiva's Leela Sakhi, and it has been believed that "It is from the grace of this Lalita that the creation of fine arts has taken place. Therefore, wherever the trend of beauty is present, this Leela Lalit form of Mahamaya is also present there. Therefore, according to ancient opinion, fine arts are the treasure of happiness. 'Art' is also one of the "five kinks" of Maya - time, destiny, passion, knowledge and art.

Thus, in Shaiva ideology, art has been used in a philosophical sense. According to which, the aim of art is to realize the nature of the soul and to be oriented towards the "absolute". Thus, the art-contemplation related to the Shaiva literature of ancient India has been completely spiritual, but after some time, this purity of art went away from the

... and the importance of art was found only in 'Kamashastra' and 'Kokshashastra'.

Meaning & Definition of Art

"Art is an activity by means of which one man having experienced a feeling intentionally transmits to others."
-Tolstoy

'Art' is the natural expression of human emotions. 'Art' is the mother of welfare. The aesthetic expression of imagination is called art. Imagination can be expressed in different ways and through different mediums. Whatever the medium and form of this expression, it has a place in art. The best artwork is born from the mutual cooperation of both the inner mind and the conscious mind. Such art can never be immoral, because in that art there is a feeling of welfare of the society and charity.

definitions

Opinion of Indian sages

In the words of Rabindranath Tagore, 'Whatever is true, what is beautiful, is art.'

According to Maithilisharan Gupt, 'Art is the skillful power of expression.

Asit Kumar Haldar says, 'Art is a Satvik quality of human beings. It is a simple language which presents the truths of human life in a beautiful and beneficial form.'

According to Dr. Shyamsundar Das, 'Any expression which manifests inner feelings and involves imagination is art.'

Opinion of Western scholars

In the words of the poet "Shallene", 'Art is the expression of imagination.'

Freud says, 'Art is the expression of repressed desires.'

Aristotle says, 'Art is the imitation of nature.'

According to the famous Freud, 'Art is that expression of emotions which can intensely touch the

repressed desires.'

of truth.'

experiences of nature.'

'Art is that expression of

Meaning & Definition of Art

"Art is an activity by means of which one man having experienced a feeling intentionally transmits to others" -Tolstoy

'Art' is the natural expression of human emotions. Art is the mother of welfare. The name of the aesthetic expression of imagination is art. Imagination can be expressed in different ways and through different mediums. Whatever the medium and form of this expression, it has a place in art. The best artwork is born from the mutual cooperation of both the inner mind and the conscious mind. Such art can never be immoral, because in that art there is a feeling of welfare of the society and philanthropy.

definitions

Opinion of Indian sages

In the words of Rabindranath Tagore, 'What is true, what is beautiful, is art.'

According to Maithilisharan Gupt, 'Art is the skillful power of expression.'

Asit Kumar Haldar says, 'Art is a Satvik quality of human beings. It is a simple language which presents the truths of human life in a beautiful and beneficial form.'

According to Dr. Shyamsundar Das, 'The expression which manifests inner feelings and involves imagination is art.'

Opinion of Western scholars

In the words of the poet 'Shale', 'Art' is the expression of imagination."

Freud says, "Art is the expression of repressed desires."

According to Plato, 'Art is the imitation of the imitation of truth.'

Aristotle says, 'Art is the imitation of the aesthetic experiences of nature.'

According to the famous French critic 'Fague', 'Art is that expression of emotions which can intensely touch the human heart.'

4/ Basic principles of fine arts

According to Tolstoy, 'Art is a human endeavor in which a person voluntarily expresses his feelings to others through certain signs.'

This view of Tolstoy towards art is religious and moral. He has refuted the libidinal definition of art given by "Schiller, Darwin and Spencer", according to which, "art is born out of sexual desire not only in the human world, but also in the animal world."

According to Tolstoy, "The knowledge of the value of art lies in the successful expression of emotions and the successful communication of the impressions made on the artist's mind."

The famous critic 'Herbert Read' says, 'A simple term art is usually associated with those arts which we know as 'visual' arts. Actually literature and music arts should also be included in it, because some elements are common in all arts.'

"R.G. Collingwood writes in his book 'Theory of Art', 'Art is a beautiful expression of a person's creative desire. It is achieved through the creative process of imagination.'"

In India, art is considered as 'Yoga Sadhana'. Art is a visible form of our thoughts. It is imbued with our 'imagination power', 'love for ideals' and 'creation power'. An artist creates only after being overwhelmed with beauty and intense feelings. This kind of art is truly 'full of emotions' and 'full of essence'. Hence, the name of the aesthetic expression of imagination is art.

From the ancient cave dwellers till today, the development of this art of humans has not stopped. Rather, it has progressed on the basis of the circumstances of time and place. Palm leaves, bark, cloth, caves, walls, rocks etc. whatever was found, he made it the medium of creation.

In fact, many definitions of art have made the nature of art unclear. From a practical point of view, it can be said about art that the meaning of art lies in its effect. A work of art which does not impress a connoisseur is meaningless for him. From an ancient point of view, this effect is created due to 'miracle'. Hence, traditional thinkers do not consider 'miracle-less' art as art.

6/ Basic principles of fine arts

Much discussion started taking place. We can know the attitude of Indians towards art through various detailed art lists here. For example-

fine detail : 66

varanasi list : 72

Kagasutra (by Vatsyayana) : 64

Kalika Purana : 64

Kadambari : 64

Poetics (Acharya punished) 64

Agni Purana : 64

Buddhist and Jain scriptures : 64

In this way, since the number of arts in most lists is 64 (sixty four), this number should be accepted by all. Although this number division is highly controversial.

Classification of Arts

Just like the number of arts, scholars are not unanimous about their classification. Some scholars believe that arts cannot be classified. For example, 'Cronche' (aesthetician) believes that arts can be categorized but not classified because one art cannot be separated from another.

On the basis of 'utility' and 'beauty', some scholars have divided it into two - 'useful art' and 'fine art'.

"Maharishi Panini has addressed them by the names 'Charu' and 'Karu'.

Useful arts are related to the fulfillment of our physical needs. While fine arts are related to the fulfillment of our mental needs, 'sense of beauty' and 'spiritual consciousness'. Therefore, due to pleasure and beauty being acceptable, fine arts are more important than useful arts. Use comes under useful arts. These arts are completely commercial. Such as woodcraft, goldsmithery, handicraft etc. These arts decorate, beautify and keep our life alive. Fine arts are aesthetic. Western scholars have considered five types of arts under fine arts- poetry, music, painting,

Sculpture and architecture. Almost all scholars agree with the fact that arts can be categorized, and the art in which less tangible and gross materials are used is the best art. Hence, from this point of view, poetry art is considered the best and architecture is placed in the lowest category.

Some modern scholars have classified arts as 'Major Art' and 'Minor Art'. Basically, 'Major Art' is used for fine arts and 'Minor Art' is used for useful arts. 'Major Art' (fine arts) is related to the expression of beauty, which gives expression to 'Satyam Shivam Sundaram'. In 'Minor Art' (useful arts), "utility" is paramount.

Hegel has classified arts on the basis of senses. He has divided them into two types, 'visual' and 'audible'. In this, dance, painting, sculpture and architecture have been kept under 'visual' arts and music and poetry arts have been kept under 'audible' arts. Visual arts are called 'tangible' because they are visible. Music and poetry arts are called 'intangible' because they are not the subject of eyes. That is why these come under the category of 'high arts' and the rest come under the category of 'inferior arts'.

Mr. 'BOSAN' has divided the arts into four parts. This division of BOSAN is based on 'expression' -

- | | |
|-----------------------|-------------------------------------|
| (1) Art of form | Paintings, sculptures and art forms |
| (2) The art of speech | poetic art |
| (3) The art of vowels | musical art |
| (4) Art of motion | dance moves |

'George Santayana' has classified arts in two ways-

- (1) Organic: whose expression depends on external sources.
- (2) Automatic: those whose expression occurs spontaneously.

'Aristotle' has made three distinctions from the viewpoint of objectives as follows-

- (1) The art of conduct
- (2) Fine arts
- (3) liberal arts

Through fine arts, man experiences peace and happiness and with its help we decorate and make our lives artistic. Beauty is necessarily associated with fine arts. On seeing a good artwork, man automatically becomes emotional and gets absorbed in the enjoyment of that artwork. This is the extreme state of 'bliss', where man forgets his 'self' and gets immersed in the experience of bliss. The high form of art that Indian scholars have imagined is very important. For example, 'Liyate paramanande yaayaatma sa para kala'. In this thought, it has been clarified that the art which provides ultimate bliss is the true and best art and such art is also beneficial. The enjoyment of art leads to qualitative development of the consciousness of humanity. Art changes the very nature of humanity. It creates new talent in man. That is why the place of art in education has been considered essential and art is taught from childhood. Therefore, art has a very important place in human life and it is definitely beneficial for human life. Dr. Kumar Vimal says that "I firmly believe that only art can bring cultural golden age in the modern age and can improve the deteriorated spiritual health of the modern age, because art has a natural magical power."

Plato has said that "fine arts make man educated and cultured." According to Socrates, "fine arts should be seen as a science of charity. It nourishes human actions and thoughts. It enhances them. It improves emotions, deepens thoughts and builds character. It develops strong faith and imagination." Thus, fine arts provide perfection to man.

Scope of Fine-Arts

- (1) All fine arts are equally influenced by the elements of 'beauty' and 'imagination'.
- (2) 'Interest' has special importance in fine arts.
- (3) Art creates form and gives form to formless. Hence all the elements of form creation affect the fine arts equally.
- (4) The transformation of pure art creation is the need of the hour. The slogan 'Art for art's sake' has lost its relevance today. Now even fine arts have started adopting commercial qualities.
- (5) Today there is a craze for publicity and mass media everywhere, as a result of which modern

Materialistic outlook and consumer culture have emerged in life. These have led to the denial of ancient beliefs and traditions. Hence, fine arts have been equally affected by these elements.

Today, "commercial arts" are being taught in the fine arts faculties of universities and commercial arts is being included in the fine arts

faculties as a subject.

(6) In all types of arts the elements of 'Bhog-tattva' (pleasure), 'Rup-tattva' (shape) and 'Pratipadya-tattva' (presentation and knowledge)

are present.

(7) Fine arts and commercial arts alike develop aesthetic, gustatory and decorative values, ideals and urgency etc. and make human life worth living.

(8) Nowadays, the development of new fields of art like 'Interior Decoration', 'Fashion Designing' etc.

express the evolving nature of art.

(9) Today, we can see the creative and artistic beauty expressed by artists trained in various professional institutes. National Institute for Design (NID), National Institute for Fashion Design (NIFD), National Institute for Fashion Technology (NIFT) etc. are such institutes. In Film and Television Institute, Pune and National Institute of Dramatic Art, Delhi, students learn the art of living through drama and after coming out of here, students try their luck in the world of films and television. Such young artists are leading very successful lives today.

(10) "The effort to market commercial products to consumers has also become increasingly artistic. The fine arts have now spread to commercial fields and commercial competition has stifled original creativity."

(11) Today, fine arts have taken on a new artistic form. Publicity and propaganda material is also being used to establish moral values. Today, art for the sake of art has become an illusory concept. The elements of society, psychology, acquaintance, companionship and time are providing new perspectives to artists.

12/Basic principles of fine arts

fine arts	useful arts
<p>5. Fine arts are the treasure of joy and the carriers of transcendental beauty which enhances the spiritual life.</p> <p>6. Fine arts develop form with the help of imagination. Creation is the essence of these arts.</p>	<p>Useful arts decorate, beautify and enliven the physical life of man.</p> <p>The basic purpose of useful arts is to act as a bridge between the producer and the consumer. These are related to business, production and sales.</p>

Similarities:-

- (1) Both kinds of arts are equally influenced by the elements of 'beauty' and 'imagination'.
- (2) In both these arts, interest has special importance.
- (3) Art creates form and gives form to the formless. Hence all the elements of form creation affect both equally.
- (4) The transformation of pure art creation is the need of the hour. The slogan 'Art for Art's Sake' has lost its relevance today. Now even fine arts have started adopting commercial qualities.
- (5) Today there is a craze of publicity and mass media everywhere, as a result of which materialistic outlook and 'consumer culture' have been born in modern life, which have led to the denial of ancient beliefs and traditions. Hence both types of arts have been equally affected by these elements. Today 'commercial arts' are being taught in the fine arts departments of universities.
- (6) Both types of arts have the presence of 'Bhog Tattva' (Bhog Element), 'Roop Tattva' (Form of Form) and 'Subjective Element'. Like fine arts, commercial arts also develop aesthetic, tasteful and decorative values, ideals and special characteristics etc. and make human life worth living. Nowadays, the development of new fields of work like 'Interior Decoration', 'Fashion Designing' etc. expresses the flourishing form of commercial art. Creative and artistic works are being developed by artists trained from various professional institutes.

Formats expressing beauty are becoming visible. The effort to reach commercial products to consumers has also become amazingly artistic and due to commercial competition, original creativity has also come to the fore.

Thus, today art has taken a new artistic form. Publicity and propaganda material is also being used to establish morals and ideals. Today art has become an illusory concept for art's sake. Elements of society, psychology, introduction, companionship and peace are providing new perspectives to artists.

Therefore, in conclusion it can be said that today the same art values are being used more or less in both types of arts (fine and useful). Hence, there is a difference between fine arts and useful arts. But there is no mutual opposition, rather there is a relationship of 'interdependency' between them. That is, they complement each other. Just as an earring needs an ear and an ear needs an earring, that is, the relationship of commonality between them, the same relationship exists between fine arts and useful arts.

Thus, it is not easy to differentiate between useful and fine arts. The same art is useful in a geographical area, while it may be fine art in another regional area. The basic difference is that the significance of fine arts is more related to beauty and useful arts are related to utility. Fine arts provide peace and happiness to human life.

importance of art

(Importance of Art)

The importance of art from ancient times to the modern scientific age is an undisputed truth. Art has settled in every sphere of human life. It is through arts that man experiences peace and happiness and with its help we decorate and make our lives artistic. Beauty is necessarily associated with fine arts. On seeing a good artwork, man automatically becomes emotional and gets absorbed in the enjoyment of that artwork. This is the extreme state of "bliss". Where man forgets his 'self' and gets immersed in the feeling of bliss. The high form of art that Indian scholars have envisioned is very important. For example

- *Liyate paramanande yaayaatma sa para kala*

Visual and Performing Arts

Fine arts can be broadly divided into two parts-

- (1) Visual arts
- (2) Performing Arts

visual arts (Visual Arts)

Visual or aesthetic arts, being the subject of eyes, come under the category of "visual arts". Painting, sculpture and architecture have been given place in this.

Visual arts can also be placed in the category of concrete arts, because the basis of these arts are gross elements, such as-

Paper, cloth, colour, brush etc. for painting.

Stone, clay, metal and tools etc. for sculpture.

For architecture, materials like stone, brick, cement, pebbles, sand, gravel, chisel, hammer, iron etc. are required. Artists create form from formlessness. Therefore, among these three, painting is considered to be the best art in the order of

subtlety of means

drawing



In the third section of Vishnu Dharmottar Purana, which is known as 'Chitrasutra', it is said that painting is the best among arts and by practicing it, one can achieve the four aims of Dharma, Artha, Kama and Moksha. There is nothing more auspicious than painting in homes.

Kalanam Pravaram Chitram

Dharma kamarth mokshadam.

Mangalyam Prathamam Hotad

Gehe चित्रसुत्रम् इति नाम्ना

- "Chitrasutra"

The form of a painting is executed with the help of these four - line, colour, color and ornamentation. In the commentary of Vatsyayana's "Kamasutra", Yashodhar Pandit has described six parts of "Alekhya" which have been named as "Badag". Those six parts are as follows - (1) Rupthed, (2) Praman, (3) Mav, (4) Lavanya-Yojana, (5) Saadanli, (6) Varnika-Mang. According to modern ideology, there are six elements of painting- Line, Form, Colour, Tone, Texture and Space. The history of Indian painting is as ancient as the history of mankind. Ancient cave dwellers expressed their feelings by drawing horizontal and diagonal lines on the walls of caves, rocks etc., which are still preserved to a great extent. In the Rigveda, there is a mention of the picture of Agni-dev made on leather. There is a mention of paintings in the Buddhist texts Vinay Pitaka and Gheri Theri-Gatha of the third and fourth century BC. In the seventy-first chapter of 'Samarangan Sutrachar' written by Mojdev, many important topics related to painting are mentioned. In this chapter, it has been propounded that painting is the most important among all arts.

In this way, all types of people enjoy this art. It is said in it - Chitram hi sarva shilpaanam mukham lokasya ca priyam. (P)

That is, painting is the most popular and foremost among all crafts and arts. It expresses physical, divine and spiritual feelings and Satyam, Shivam and Sundaram in a coordinated manner. The characteristics of painting have been described in detail in the 'Chitrasutra' of the 'Vishnu Dharmottar Purana'.

'Abhinashitartha Chintamani' mentions four kinds of paintings - (1) Buddha paintings, (2)

Non-Bidha paintings, (3) Rasa paintings, and (4) Dhuli paintings.

A picture which is an exact replica of the image seen in a mirror.

Uninhibited painting- The artist creates such a painting on the basis of his emotions and imagination.

Rasa Chitra - The paintings which give a concrete expression of various rasas are placed in the category of Rasa Chitra.

Ghuli - paintings, popular in folk life like Aakar, Chowk Poorna, Sanjhi, Mandana, Alpana etc. come under this category.

Generally, three types of paintings were made in ancient times-

(1) Murals, (2) (3) Panel painting.

Art begins with drawing. Drawing is still the most important element in visual arts. Conscious art has a prominent place in modern painting. The modern painter has full faith in imagination. He creates with its help.

18/Basic principles of fine arts

It wants to create new forms, which in reality cannot be seen even in nature. That is why the form of modern painting has become more and more subtle. This subtle art has become very popular in Europe. The art of painters like Picasso, Van Gogh, Matisse, Cezanne etc. has become very famous all over the world. In India too, Amrita Sher-Gil, Rabindranath Tagore, Abanindranath Tagore, Raza, Chooja, M.F. Hussain etc. come in the category.

→ important points

Sculpture

*Sculptures come next after painting in terms of materiality. The artist gives shape and form to clay, stone or metal, which creates a three-dimensional effect. Sculpture has also got a very high place in Indian society. A very sublime form of sculpture can be seen in ancient Indian temples. In South India, the "statue of Nataraja" is a reflection of the gigantic form of God. In Indian tradition, sculpture has not been accepted as a system of art, rather it has been included under architecture and it has been accepted as a part of architecture. "Manasaar" and "Samarangan Sutradhar" contain detailed descriptions of the art of sculpture and methods of making statues have also been given in them.

Indian sculpture is almost as old as architecture. The biggest feature of Indian sculpture since ancient times has been that different types of substances, metals and gems have been used in the making of idols. We get information about the materials related to the art of idol making in Puranas, Agamas, Tantra Granthas and Shilpa Shastra etc. In ancient times, religious sentiments were dominant in idol making. According to 'Shukraniti Saar', the sculptor should also make arrangements for meditation in accordance with the deity whose idol he has to make. The sculptor should be proficient in this meditation yoga, only then the goal can be achieved. In 'Shukraniti Saar', the beauty of the idol is related to the set standard, neither bigger nor smaller than that. According to it, idols of deities are of three types - Satvik, Rajasik and Tamasik. According to ancient Indian texts, 'the sculptor should make idols of gods only when they are young.'

The scholars have presented their views in great detail on the value, qualities, defects, posture, decoration, attire etc. of the idols. Three types of postures of the idols have been specially considered - hand postures, foot postures and body postures. Their detailed description is found in 'Natyashastra'. The characteristics of the idols of various gods and goddesses have been given in the Puranas and the texts of Vastushastra and the idols should be made on the basis of these characteristics.

→ these characteristics

20/Basic principles of fine arts

On this basis, a relationship of body and soul has been established between the building and the person living in it. This is the viewpoint of the architect in the construction of the temple. The basic inspiration of Indian architecture in the construction of temples has been religious and spiritual. According to Percy Brown - the important quality of Indian architecture is its spiritual content.

Leading scholars have described three styles of Vastu Shastra. They are Nagar, David and Besar. These three styles are related to Brahma, Vishnu and Mahesh respectively.

Architecture is generally considered to be the art of space. It is a representational art and is considered to be the lowest level art in terms of grossness among the fine arts, but Hegel does not agree with this. Hegel considered architecture to be a symbolic art because it is based on external elements. Architecture also has a direct relation with rasa-nispatti. According to 'Samaragana Sutradhar', architecture creates wonder. In this way, the aim of architecture is also to create beauty and to enjoy the experience of appropriate rasa. Hence, like other arts, architecture also has a direct relation with beauty and rasa-nispatti, the beauty of 'Taj Mahal' is a living proof of this.

performing arts

(Performing Arts)

These are the arts which are performed in front of the audience. These include poetry, music (singing and playing), dance and drama. These arts are performed with rhythm and beat from the beginning to the end. Hegel has classified these arts into the categories of 'audible (poetry and music)' and 'visual and audible (dance, drama).

Poetry

It has been given the highest place among all the fine arts. It is completely free from physical equipment. The real basis of poetry is "word". In Indian scriptures, it has been termed as word-brahmavad. Language is formed by the combination of words and the creation of language gives birth to 'poetry'. In Indian tradition, the constituent elements of poetry are words and meaning which are not different but two parts of the same thing. According to Bhartrihari, 'word and meaning' are the different parts of the same soul and exist inseparably. In poetics, words have been considered as 'Vachak', 'Lakshak' and 'Vyanjak' and meaning as 'Vachya', 'Lakshya' and 'Vyangya'.

In fact, a word has more than one power through which a single word can derive many meanings. From this point of view, a word is used for emotion, suffix or idea.

These are accepted symbols. Similarly, Indian scholars have considered 'Abhidha', 'Lakshana' and 'Vyanjana' as the trividya powers of words and some scholars also call them 'Vrittayas' i.e. 'business'. Mimasakas have accepted that there is an eternal or natural relation between word and meaning in the form of subject and subject and have proved that words have the natural power to describe the substance.

Western poetics recognizes two kinds of meanings of a word: (1) Grammatical or Logical, and (2) Emotive or Suggestive.

"Richards and Ogden have recognized two types of words - (1) Rational and (2) Emotive.

Here, the logical part can be related to 'Abhidha' and the emotional part can be related to 'Vyanjana'.

Western poetic scholar 'Empson' has considered seven types of ambiguities in poetry and their natural acceptance is possible only through innuendo. According to 'Mallarme', poetry is not made of 'emotions' but is made of "words". Thus, he has accepted the dignity of words like Indian scholars. Poetry survives as poetry. At its core, words have a relation with sound. The meaning of poetry arises from the structure of words in sound form. The development of meaning in a true poem which we feel is ultimately the creation of the structure of sounds. Here, importance has been given to the word made of sounds, which indicates different meanings in different contexts and forms. Like Mallarmé, 'George Moore' also accepts that pure poetry is not bound by thoughts. But it is not a word in itself, rather it is those words which reflect things. There is necessarily artistic meaning in any poem, and artistic meaning is related to the images that are derived from the words.

> Poet Kalidasa has accepted the importance of the union of words and meaning in the same way as Parvati and God are united with each other. In this way, he has established the unity of words and meaning.

Therefore, in Indian tradition, only 'unbroken enjoyment' of poetry has been propounded. Poetry has its own artistic specialty, and it has also been discussed and analyzed in sufficient form. According to 'Anandvardhan', the aim of the poet is to give joy to the sensitive heart and he fulfills this aim by creating beauty. To achieve this aim, the poet takes the help of language and through it creates poetic truth.

'Poetry is essentially perceived and perceived knowledge is a strong feeling. The poet creates poetic elements through words. These are the poetic elements which he decorates, balances, expands, intensifies or limits. The rules of poetry creation are different from the rules of logic. In fact, these are the rules of imagination. The purpose of the words that the poet writes is to create an artistic and original impression and to develop a real image. So that he can bind the reader or listener to it.

Music 5

Sam + geet The correct song is called music. The union of song and instrument (singing and playing) is music. It is also a sign of the inseparable association of song and instrument. In Indian scriptures, the art of music has been termed as 'Nada-Brahmavaad'. The medium of music is sound. It is created from sound, but music cannot be created from sound alone, rather it has a close relationship with song and instrument. Due to the subtlety of physical instruments and base, some scholars consider poetry and music to be arts of the same category, because a musician also expresses emotions with the help of sound.

The origin of Indian music is believed to be from the Vedic period. According to the 'Shankhayan Brahman' of the 'Rig Veda', dance, song and musical instruments, all three crafts have an inseparable association. In the Yajur Veda, the Vedic notes have been termed as Udatta, Anudatta and Svarit. Some scholars are of the opinion that Bharata and Sharangdev have considered the notes of the 'Sama Veda' as the pure notes of their Shadja Gram. According to the Bharata system, Shadja, Rishab and Dhaivat have three Shrutis each and Gandhar and Nishad have two Shrutis each. A note is formed by the addition of many Shrutis. A group of notes is called a 'gram'. There can be more than seven notes in a gram. In the Indian system, Shadja, Risham, Gandhar, Madhyam, Pancham, Dhaivat, Nishad and Taar Shaddha are respectively called Sa, Re, Ga, Ma, Pa, Gha, Ni, San. In the Western system, these are called C, D. They are called E, F, G, A, B, C. Keeping in mind the expansion of the swara, it has been divided into three places- Mandra, Madhya and Taar. The frequency of Madhya is double that of Mandra and that of Taar is double that of Madhya. Mandra is produced in the heart, Madhya in the throat and Taar in the head.

According to Indian tradition, the singing of 'Sangit Ratnakar' is the singing of Indian music. In this era, the ragas have been divided into six male ragas, thirty-six raginis and their sons and daughters-in-law.

Like poetry, music is also a powerful medium of expression of emotions. The musician expresses emotions through sound. In terms of effect, it not only enthralls humans but also animals. The structure of Indian music is fundamentally different from Western music. So different that a connoisseur of Indian music cannot enjoy Western music and a connoisseur of Western music cannot enjoy Indian music, but both have their own unique artistic beauty. Indian music is a complete life in itself. Its form is 'emotional' and 'beautiful'.

Dance & Theatre Art

In Indian tradition, the art of drama has been called 'Rasa-Brahmavaad' and 'Nriya' or 'Nriya' has been considered a part of the art of drama. Bharat Muni has included Natya Shastra in the art of drama, accepting it as the main art and other arts as 'secondary'. In Sanskrit, there are three metals 'Nat', 'Nat' and 'Nrat', from which the words 'Natya', 'Nritta' and 'Nriya' have been derived respectively. Thus, the word 'Natya' has been derived from the metal 'Nat' which means acting and the words 'Nritta' and 'Nriya' have been derived from the metal 'Nat' and 'Nritta'. From this point of view also, 'Nriya' can be considered a part of 'Natya'.

According to 'Panini', the religion or fun of actors is called 'Natya'. 'Dhananjay' has called the imitation of situations as 'Natya'. According to Bharat Muni, that which imitates or displays the actions and characters of gods, demons, kings, sages, householders etc. is called Natya. In Mahendra Vikram's 'Bharatkosh', it is said that what is displayed by actors is called 'Natya'. Mainly the subject of Natya is 'Rasa'. Due to this, it is called 'Rasaashrit'. Nritta and Nriya are helpful in this.

The definition of drama has been given in 'Natya Shastra' as follows-

'Vakyarthabhinaya Rasashrayam Natyam'

That is, in drama, the meaning of the sentence is expressed through acting and the emotion is also generated through the same medium. At another place in 'Natya Shastra', Bharat Muni says that, 'The nature of the people which is a combination of happiness and sorrow is called 'drama', inspired by physical and other performances.'

According to 'Dhananjay', dance is dependent on rhythm and beat. 'Shardatanaya' has considered 'dance' as emotional and dance as aesthetic. In 'Abhinaya Darpan', it has been said that dance should be coordinated with song, acting, emotion and rhythm. Thus, acting exists in some form or the other in all three - 'drama', 'dance' and 'nriya'.

Like poetry, music is also a powerful medium of expression of emotions. The musician expresses emotions through sound. In terms of effect, it not only enralls humans but also animals. The structure of Indian music is fundamentally different from Western music. So different that a connoisseur of Indian music cannot enjoy Western music and a connoisseur of Western music cannot enjoy Indian music, but both have their own unique artistic beauty. Indian music is a complete life in itself. Its form is 'emotional' and 'beautiful'.

Dance & Theatre Art

In Indian tradition, the art of drama has been called 'Rasa-Brahmavaad' and 'Nrtiya' or 'Nritya' has been considered a part of the art of drama. Bharat Muni has included Natya Shastra in the art of drama, accepting it as the main art and other arts as 'secondary'. In Sanskrit, there are three metals 'Nat', 'Nat' and 'Nrat', from which the words 'Natya', 'Nritta' and 'Nritya' have been derived respectively. Thus, the word 'Natya' has been derived from the metal 'Nat' which means acting and the words 'Nritta' and 'Nritya' have been derived from the metal 'Nat' and 'Nritta'. From this point of view also, 'Nritya' can be considered a part of 'Natya'.

According to 'Panini', the religion or fun of actors is called 'Natya'. 'Dhananjay' has called the imitation of situations as 'Natya'. According to Bharat Muni, that which imitates or displays the actions and characters of gods, demons, kings, sages, householders etc. is called Natya. In Mahendra Vikram's 'Bharatkoshi', it is said that what is displayed by actors is called 'Natya'. Mainly the subject of Natya is 'Rasa'. Due to this, it is called 'Rasaashrit'. Nritta and Nritya are helpful in this.

The definition of drama has been given in 'Natya Shastra' as follows-

'Vakyarthabhinaya Rasashrayam Natyam.'

That is, in drama, the meaning of the sentence is expressed through acting and the emotion is also generated through the same medium. At another place in 'Natya Shastra', Bharat Muni says that, 'The nature of the people which is a combination of happiness and sorrow is called 'drama', inspired by physical and other performances.'

According to 'Dhananjay', dance is dependent on rhythm and beat. 'Shardatanaya' has considered 'dance' as emotional and dance as aesthetic. In 'Abhinaya Darpan', it has been said that dance should be coordinated with song, acting, emotion and rhythm. Thus, acting exists in some form or the other in all three - 'drama', 'dance' and 'nritya'.

Regarding the etymology of acting, Bharat Muni has written that- 'The meaning that is conveyed by combining the prefix Abhi with the root 'Neej' and using its suffix 'Ach' is called acting.' Making the connoisseur enjoy the various meanings of drama is called acting. Acting is that- "which reveals the feelings of the heart."

Nandkeshwar, while describing the specialty of acting, has said that 'during acting, the dancer's gaze should also be in the same direction in which he moves his hands. The mind should be focused in the same direction in which the gaze is. The expression of emotions should also be in accordance with the direction in which the mind is focused and the creation of emotions should be in accordance with the expression of emotions.'

According to Bharat Muni, the costume should be according to the age of the dancer. The movement should be according to the costume and the text should be according to the movement.

There are four types of acting- physical, verbal, dietary and sattvik.

- organic - represented by parts, appendages and appendages
- oral - displayed by speech
- edible - Adorned with necklaces, lockets and costumes etc.
- Satvik - Expressed through satvik emotions.

Dance art has also been described in detail in Bharat Muni's Natya Shastra. Acting has special importance in drama and dance is also theatrical, and only when the dance is capable, the drama can be communicable. Five actions are considered important in dance - Sthan, Chari, Karan, Angkar and Rechak. The initial posture of the dance is formed by Sthan, Chari and Nritta Hast. These three are the basic postures of dance. Chari is an important part of dance. Chari means 'foot movement'. Bharat Muni believes that no action of drama is possible without 'Chari'.

Bharat Muni has divided the acting of 'Drishti' into three parts-

- (1) Expression of the nine emotions
- (2) Expression of permanent emotions
- (3) Expression of communicable emotions

There are eight types of acting of 'Drishti' - Sam, Sachi, Anuvritta, Alokit, Vilokit, Pralokit, Ullokit and Avlokit. 'Mukhrag' is considered to be of four types- Natural, Prasanna, Rakt and Shyam. 'Hand movements' are divided into three types- Ajoint Hasta, Joint Hasta and Nritta Hasta. 'Pindibandh dances' have been discussed in 'Natya Shastra'. It refers to those group dances, which are performed before the drama.

It is displayed in the form of Natya Shastra. Seventeen types of it have been described in Natya Shastra.

Mainly two parts of 'Nritya' are performed - 'Tandav' and 'Lasya'. The dance with masculine tendencies, invented by Lord 'Nataraja' and promoted by Mahamuni 'Tandu', is called 'Tandava'. The dance full of beauty and luxury, invented by 'Parvati' and promoted by Brij Vanitas, has been designated by the name 'Lasya'. Hence 'Tandava' is the dance of men and 'Lasya' is the dance of women according to Bharatmuni. It is auspicious and should be combined with songs etc. on auspicious occasions - Bhairav Tandav, Gauri Tandav, Sandhya Tandav etc. Apart from these two classical dances, there is also description of twelve types of 'Lasya', Bharat Natyam, Manipuri, Kathakali, Dance styles like Kuchipudi and Odissi are also placed in the category of Indian classical dances.

Although Indian dance has been considered a part of music, its theoretical development has taken place in the tradition of drama acting. However, it is a pure and independent art in its original form. Its relation with music is considered to be close because the presence of musical instruments in dance has been essential for rhythm and beat and most of the dances are performed on the rhythm of the song. Therefore, the enjoyment of dance is amazing, which basically depends on rhythmic beauty and which points towards the ultimate beauty.

Inter-relationship of Fine-Arts

'Sarmi fine arts are 'interdependent' and their interrelationship is clearly visible. Painting, sculpture, architecture, dance, drama and poetry etc. are all interrelated. Herbert Reed says that "all the visual arts have some elements in common." Whether the art is done on palm leaves, bark, cloth, cave walls, rocks, stones, cement, temple walls, paper, clay, copper plates, bronze statues, architectural constructions etc. or it is reflected through music, dance or drama etc., the elements of fine arts influence them equally. There is a relationship of 'interdependency' in arts, that is, they complement each other. Just as an earring needs an ear and an ear needs an earring, that is, the relationship of interdependence that exists between them, the same relationship exists in fine arts. The main purposes of Indian arts are 'religion', 'memorial' and 'decoration'. From this point of view, painting, sculpture and architecture are closely related.

These are interdependent arts. The presence of these three is seen together in temples or architectural works. Along with architecture, painting, sculpture etc. can also be seen in ancient caves. Ancient cave dwellers painted pictures on natural caves, rocks etc. without any tools. The caves of Ajanta, Bagh, Ellora, Elephanta etc. are vivid examples of this. These cave temples are incomplete without painting and sculpture. The development of this art of Manay has not stopped from the ancient cave dwellers till today. The relation of architecture, sculpture and painting can be seen in the art of the entire world and any art is incomplete in its independent form until it gets the support of other arts. Just as Indian architects have expressed 'Satyam and Shivam' along with beauty, similarly in the Indian tradition, sculpture and painting making has been mainly dependent on architectural works. Religion has been the main source of development of Indian architecture and religion got promoted with the help of these three visual arts. Hence we see these three visual arts together at one place. Hence, since ancient times, these arts have been interdependent and there has been a close relationship between them.

Similarly, in ancient texts and literature, arts have been discussed in detail, through which we get detailed descriptions of rules, principles, methods of making colours etc. of art creation. Through the literature of this art, we get various information about ancient arts. Samarangan Sutradhar, Shilpa Shastra, Arthashastra, Manasaar, Natya Shastra, Kamasutra, Prabandhkosh, Agni Purana etc. are such texts. Bharat Muni, the author of Natya Shastra, has included all the arts under the art of drama, accepting Natya Shastra as the 'main' art and other arts as 'secondary'. In Sanskrit, there are three metals 'nat', 'nat' and 'gat', from which the words 'natya', 'nritta' and 'nritya' have originated respectively. From this point of view also, 'dance' can be considered a part of 'drama'. And in all three 'Natya', 'Nritta' and 'Nritya', acting exists in some form or the other. Indian dance has been considered a part of music, but its theoretical development has taken place in the tradition of acting. It is considered to have a close relation with music because the presence of musical instruments in dance has been essential for 'taal and rhythm' and most of the dances are performed on the rhythm of the song. Therefore, the enjoyment of dance is miraculous. Which basically depends on rhythmic beauty and which points towards the ultimate beauty. According to the 'Shankhayan Brahman' of the Rig Veda, dance, song and instrument, all three crafts have an inseparable association. The medium of music is sound. It is created from sound, but music cannot be created only from sound, rather it has a close relation with song and instrument.

Similarly, poetry is also a powerful medium for the expression of emotions.

Among all the fine arts, 'poetry' or literature has been given the highest place. The real basis of poetry is 'word'. Language is formed by the combination of words and the cultivation of language gives birth to 'poetry' or literature. In Indian tradition, the constituent elements of poetry are words and meaning, which are not different but two parts of the same thing. According to Bhartrihari, 'word and meaning' are different parts of the same soul and exist inseparably. Mimansakas have accepted that there is an eternal or natural 'word-speaker' relation between word and meaning. Poet Kalidasa has accepted the importance of the union of word and meaning in the same way as 'Parvati' and 'Shiva' are united with each other. In this way, he has established the unity of word and meaning.

Thus it is clear that all fine arts are related to each other and are interdependent. The common elements present in all arts bind them together and do not allow them to separate. These elements are what actually give art its individuality which is its strength. ⑥



Questionnaire

1. Giving a brief introduction of various arts, explain the relation of painting with other arts. 87,20,3,

(2) Compare and contrast visual arts and performing arts. 16.0

(3) Explain the mutual relationship between various arts and their importance in life.

(4) Explain with examples the relationship between architecture, painting and sculpture 116,7,12,19,2989

(5) Explain the relationship between music, dance and drama with examples from ancient Indian art 22, 23, 11, 95

(6) Elaborate on the interrelationship between fine arts 125,26,27

Like in art, there is no imitation or practical life utility. Hence, here artwork is different from craft. Hence, it can be said that artwork is another name for self-expression. Self-expression or expression of heart's restlessness is a healthy and fulfillment of mental restlessness, and through this type of 'self-expression' the artist gets freedom from his mental pain. Hence, artwork is that creative process of the human mind, where he expresses his experiences on the basis of certain art elements and aesthetic principles

This 'creative expression' is possible only after successfully passing through the previous three stages, which definitely meets the new art and beauty creation and only then it is beneficial for human life and also introduces the inner artistry of the artist.

Therefore, it can be said that the creative process is an unprecedented expression of the artist's entire mental specialty. At its core lies the feeling of bliss and the creation of human values and the welfare of society



Questionnaire

- (1) What do you understand by the creative process? Explain.
- (2) What are the creative mental processes? Explain any one process in detail.
- (3) Is inspection required for artwork? Explain.
- (4) What is meant by the process of 'imagination'? What is its relation with expression? Explain.
- (5) What do you understand by perception? What role does perception play in the creative process of an artist?
- (6) What do you understand by the process of creative expression? Throw light on the process of expression under the creative process.

On this basis, the artist gives form or shape to his new creation. Therefore, 'imagination' can be considered as the creative power of the artist.

In the field of art, only that imagination is important which takes a direct shape from the combination of sensations and emotions and takes the form of a work of art.

4. Process of Creative Expression

R.G. Collingwood says that 'Creating art is a complete process. The person enjoying it understands it or becomes aware of it through his imagination. So by creating imaginary experience or action for ourselves we express our feelings and this is what we call art.' Every living being has the power to express its feelings. Children start crying from birth, we want to express our feelings to others by moving hands and legs etc. Similarly, we express our hunger, thirst, anger, sadness, happiness etc. to others. There is no external pressure on any creature for these expressions. Rather, these can be considered their internal and natural expressions. Thus, these expressions can be called free and unrestrained. When these free expressions inspire any creation, then it is called creative expression. This creative expression is indicative of the inner mind, mature thinking and creativity of the artist. That is why it is said that - 'Art is the natural expression of man.'

This expression is different from giving information. Its job is not to explain but to understand. At every level, every emotion is expressed simultaneously, but at a higher cognitive level, the form of expression changes. When a poet or artist experiences intense pain or restlessness, he understands that pain by focusing on it, i.e. by shedding the light of imagination. Another name for this understanding is 'expression' or 'light'. This expression is called 'art'. When an artist expresses himself through some medium (painting, music, sculpture, etc.), that expression takes the form of a 'work of art'. This is what thinkers call 'language'. That is, when a person expresses his imagination and emotions through some medium, that is 'language'. But a poet and artist only expresses his self. He takes the help of 'imagination' for this self-expression. Therefore, imagination is also a "language" through which the artist communicates his feelings and thoughts. In painting, sculpture and drama, the language of 'form' is used, in poetry, the rhythm of the sounds of words, music and rhythm etc. are used to evoke the mental states. Here, craft is used.

Thus, the creative process is a beautiful expression of the artist's 'complete mental characteristics' in a state of sensitivity. That is, artwork is the creative process of the human mind through which it expresses its experiences on the basis of some 'art-elements' and 'aesthetic principles'.

These creative tendencies can be seen in humans from an early age. There are some 'innate' tendencies from childhood itself, through which children perform their natural actions. Such as the process of moving hands and feet, imitating conversation, crying or laughing, etc. These natural processes have great importance in the field of art, and are also very important in the development of education. With the help of these tendencies, art education can be given in an easy, simple and natural way. Art cannot be taken only as a subject under education, but it should be included in all subjects, so that inspiration and creativity develop. Plato was of the opinion that to develop the aesthetic sense of children, they should be given 'natural' education. Therefore, instead of restricting art education to the limits of colours and brush, the elements of promoting creative tendencies and original thinking processes in art should be more active and important, because only through these the development of complete personality is possible.

Therefore, it is more important to awaken creativity in every artist and to experience beauty through creative tendencies. For an artist, this is a kind of power, the development of which leads to the development of 'physical', 'mental' and 'senses'. Through this, the spiritual beauty of the artist can be expressed. The aesthetic aspect can be seen in an important form in the expression of paintings made with a sense of beauty, songs sung, poet's compositions etc. While there is a spiritual aspect and devotion in art, it is also related to the human mind, which is an indicator of the mental state.

From a psychological point of view, aestheticians have described four stages of the creative process in the human brain. Every artist has to go through all these stages during the creative process, which are as follows-

- (1) Observation
- (2) Perception
- (3) The process of imagination
- (4) Process of Creative Expression

creative process (Creative Process)

Creation means 'creation' or 'construction'. In Indian view, the artist is called the 'creator' and his creation is called 'creation'. In fact, art is an integral part of human life and art creation is a specialty of humans. In poetics, the poet or artist is considered the 'creator' and the form of poetry or art is considered the 'creation'. When a sensitive person starts feeling 'joy', then he becomes restless to express his joy. For his expression, he uses painting, sculpture, music, words etc. as medium and when this expression takes some form, it is called a 'work of art'.

From primitive man to today, man has been expressing his knowledge, emotions, own experiences and awareness of the environment through art. Primitive man has expressed his feelings on caves, caverns, rocks, soil etc. In the Renaissance period in the West, along with the establishment of humanist philosophy, the theory of creation gained importance. He called 'artwork a spontaneous outpouring of strong emotions'. In the modern era, both 'creation and discovery' are accepted in any artwork.

Artwork is a combination based on 'art elements'. Creative processes have an important place in it. 'Creative aspect' and 'originality' are the essential elements of art. Greek philosopher 'Plato' was the first to express his views on the process of art creation and said that - 'Art is an imitation of imitation of truth and being an imitation, art creation is harmful, hence only those works can be called best which are created with divine inspiration. Those works of art are not imitations, which are created with divine inspiration, only then a work of art is created.'

"Leonardo da Vinci" considered beauty and artwork as 'human creative process' instead of 'divine inspiration'. According to him- 'An artist does not copy but creates. Which is different from divine creation. In fact, an artist is also a creator and at the time of creation, he also works with the same originality as God, but an artist does not create by creating nature, but re-creates'.

1. The process of observation

In the creative process, 'observation' or 'seeing' is the first process. It is through observation that we come to know about form. Hence, observation has an important place in art. This process is related to our 'senses'. Observation is not a normal activity in art, rather it is through observation that the artist understands the essence of a particular object. The artist gets to know the element of beauty. Studying any natural object thoroughly, comparative study of its shape, colour, form and its place in the environment, all these things are related to the process of 'seeing' from an artistic point of view. This minute observation inspires the artist to create. Through observation, the artist is not only able to depict the reality of the external form of the forms, but he is also able to easily develop an understanding of their internal beauty. It is through minute observation that 'impressionism', 'point of view' and 'expressionism' developed in modern art. Hence, the process of observation has a very important place in visual arts.

2. The process of feeling or perceiving (Perception)

This action is the root of musical actions. The aesthetic feeling of a form is related to the power of perception and aesthetic feeling is the soul of art. Great art collects those innate feelings which are always related to sensations and effects. The human mind is the basis of beauty, truth and love. Therefore, feeling is a mental action which gives us satisfaction through beauty consciousness and form perception. Western scholar Croce has considered imitation as the father of 'intuitive knowledge' and art. He has considered it different from intellectual knowledge. Tolstoy has considered feeling very important in art. Western scholar Ruskin has also accepted the importance of aesthetic feeling in art. According to R.G. Collingwood, the aim of a work of art is the expression of feeling. The feeling which arises from the inspiration of the unconscious, is what gives birth to art. According to Herbert Spind- the artist creates symbols for his feelings and then creates a work of art. Bharat Muni has accepted the experience of rasa as the basic source of art. Thus, assimilating or experiencing the external form, colour etc. is included in this process, which has two bases (1) object, (2) experiencer. The object is independent and external. But the experiencer is a sensitive person who experiences beauty. But it is also inappropriate to believe that the experience of beauty is everything in art. Along with this, it is necessary for the artist to experience the mysteries of life, because many abstract topics related to life are also connected with it.

3. Process of imagination

Imagination is a very important element in art. It is this power which is situated between 'Sensation' and 'Wisdom'. Hence, 'Sensation' is necessary for imagination. 'Perception' requires a 'seer' and 'scene'. A sensitive person is called a 'seer' and an artist is a sensitive person. Thus, the power which affects our mind after feeling and knowledge is imagination. Dr. Shyam Sundar Das has said that 'The expression which has the expression of inner feelings and imagination is art.'

From a philosophical point of view, 'imagination' is what the ancient Buddhist thinkers Dimbaganag and Dharmakirti call 'mental perception'. According to them, the subject of pure sensation is momentary, dynamic and vague like lightning and alternative-free perception cannot be achieved through it. Therefore, it is possible only through 'mental perception'. Even before the fast-moving sensations completely disappear from our mind, our consciousness selects some of them according to our innate interests and brings them into the light of attention and perceives the remaining part of the sensations and their image. Therefore, the foundation of the process of perception of sensory experience is dependent on 'mental perception' or imagination, but this imagination is also dependent on sensation. Our 'consciousness' takes over the sensory perception and adopts it. Then by paying 'attention' to it, it removes its momentary nature and makes that sensation permanent and strong. In this way, in the light of consciousness, the nature of the original sensation changes and its level rises. This consciousness is called 'mental perception' or 'imagination', but this consciousness is different from intellect, thought or wisdom. When later on, a perception starts establishing a relation with other perceptions and one perception starts being compared with other perceptions, and similarities and differences start getting established, classification starts happening, then the action of thought or intellect becomes visible. That is, imagination is prior to and independent of intellect or planning and resolution etc. It is only from imagination that intellect and resolution get subject material. **Imagination is a type of perception. It is not some supernatural divine vision or conjecture, nor is it a kind of imagination, game or fantasy or dream.**

Intellect or imagination is that mental process by which we get the direct perception of a complete situation simultaneously in a concrete or tangible form and due to

to we get the direct perception of a complete situation simultaneously in a tangible or intangible form and due to this we get the direct perception of a complete situation